so far behind Ihe arguments themselves, but also prove otherwise really inconvenient, we shall therefore choose rather to break those laws of method (neglecting the scrupulosity thereof), and subjoin them immediately in this place, craving the reader's pardon for this preposterousness.

It is certain, that the source of all Atheism is generally a dull and earthy disbelief of the existence of things beyond the reach of sense ; and it cannot be denied, but that there is something of immorality in the temper of all Atheists, as all atheistic doctrine tends also to immorality. Notwithstanding which, it must not be therefore concluded, that all dogmatic Atheists came to be such merely by means of gross intemperance, sensuality, and debauchery. Plato, indeed, describes one sort of Atheists in this manner : olc

DeLes:. 1.10. * " i - ^ /s? ~ *t*| ~
>r *v* *t*
p 908 *av* ^P⁰^ *Ty* °°sJ7> *?y (Jew* fpityta
avcu iravra,

d/Cjparaeu re ¡JSovwv *KCLL* XVTTWV
TrpoeTreorwcri, juvrj-juaf r£ *'icryvpai KOI*
jua0i7(rac o^eiat Trapcocrt' **Such who,**

together with this opinion, that all things are void of gods, are acted also by intemperance of pleasures and pains, and hurried away with violent lusts, being persons otherwise endued with strong memories and quick wits. — And these are the debauched, ranting, and hectoring Atheists. But, besides these, that philosopher tells us,

that there is another sort of Atheists

also : cue ^ vo|iu£oim *Oeovs* given TO
Tra^ctTrav,
TrpOG-yivtrai Si/catov, */uiffovvrs^ re yiyvovTai rovg*
yca/coi/c,

Tip 8vc)(€patv€tv ri)v aSi/aav, oire *rag roiavraq* Tr fenrat Trparreiv, rove т€ jiiij St/catovc ra>v *avO* jccu.rovc Si/ca/ovc err fpy overt v' Such wllO, tllOUgh they
think, there be no gods at all, yet, notwithstand^-ing, being naturally disposed to justice and raoder